

the loyola of montreal happening

OCTOBER 10, 1972

Loyola/Sir George Union Model Raises mixed reactions

More than 20 submissions recommending changes to the proposed model for the new university resulting from the union of Loyola and Sir George have been received by Mr. R. Duder, secretary of the Loyola Board of Trustees.

The 11 page document "A Model for the New University", drawn up by the joint Loyola/Sir George negotiating committee was released to the two campuses by their respective Boards on September 21 with an invitation to forward submissions for changes.

Special meetings were called by Loyola students, faculty and alumni to discuss the document.

Major submissions have been concerned with the sections of the document outlining the futures of Loyola's Faculty of Science and Faculty of Commerce. Some submissions have also taken issue with other specific points in the document.

The recommendations are being studied by Loyola's Domestic Committee and members of the Board of Trustees.

Enrolment soars at Loyola

Loyola's fall registration has leapt ahead again this year with record enrolments in both Day and Evening Divisions.

The Day Division with 4,607 students enrolled, is up 14.5 per cent over last year's total of 4,025. The Evening Division has a nine percent increase with approximately 5,100 students compared to 4,758 for 1971/72.

The Day Division first year University level, with 1,003 students, shows

an 8.5 per cent increase over last year. CEGEP, which this year has 2,667 students, is up 34 per cent.

Of the Day students 2,491 are registered in the Faculty of Arts. Last year 2,305 students registered in the Faculty. Commerce accounts for 1,049 students, up 325 from last year. The Faculty of Science has 925 students compared to 862 last year and the Faculty of Engineering 132 (134 in 1971/72).

Joseph Campbell Man of Myth here Oct. 16

"The national idea, with the flag as totem, is today an aggrandizer of the nursery ego, not the annihilator of an infantile situation," declares Joseph Campbell, the New York professor of literature now widely regarded as the world's leading expert on mythology.

The author and editor of some 20-odd books on mythology whom North American youth recently plucked from relative obscurity and elevated to his own pantheon of deities, will be Loyola's major guest lecturer this year.

A professor of literature at Sarah Lawrence College for 38 years and co-author of *A Skeleton Key to Finnegans Wake*, Campbell will deliver a paper *Man and Myth* at 8 p.m. on Monday, October 16 in the F. C. Smith Auditorium. His talk is sponsored by the Senate Committee on Visiting Lecturers. Admission is free.

In our anti-hero age, the success of Campbell's scholarly book "Hero with a Thousand Faces" with sales of more than 110,000 copies is something of a wonder tale in itself. First published in 1949, before many of its devotees were born, it is suddenly a campus best-seller.

Professor Campbell sees nationalism as an anti-cult, its ceremonial trappings "parody-rituals" serving the ends of the dangerous self-seeking tyrant of the status quo and national patriots as modern guardian-demons whom today's heroes must first overcome in their quest for the "lost Atlantis of the co-ordinated soul."

MYTHOLOGY'S ROLES

In Campbell's view, a "properly operating" mythology has four main functions:

1. It awakens and maintains in the individual a sense of awe, gratitude and even rapture, rather than fear, in relation to the mystery both of the universe and of man's own existence within it.
2. It offers man a comprehensive, understandable image of the world around him, roughly in accord with the best scientific knowledge of the time. In symbolic form, it tells him what his universe looks like and where he belongs in it.
3. It supports the social order through rites and rituals that will impress and mold the young.
4. It guides the individual, stage by stage, through the inevitable psychological crises of a useful life: from the childhood condition of dependency through the traumas of adolescence and the trials of adulthood to, finally, the deathbed.

Loyola viewpoints on model

L.S.A. — from
position statement

"We regard the present 'Model for the New University' as the only realistic solution . . .

"The document certainly does not meet all the needs and aspirations of the total Loyola community, but few negotiated settlements ever satisfy either of the two parties involved . . .

"It was the students who took to the streets and airwaves in defence of this institution during the July crisis. We have earned the right to express our opinion on this crucial issue.

"The Association feels that the Science Faculty should be given some respite in the phasing-out of their honours programme. A three-year transition period would not represent an unreasonable time table in which to phase out honours, and create new innovative major programmes.

"On the whole we think it is high time we began looking optimistically towards creating the working machinery of the new university. Loyola has the creativity, imagination and the personnel to shape the destiny of our new institution, but does it have the determination and vision? The time has come to be less preoccupied with

what 'used to be', and begin giving serious consideration to what 'could be'."

Faculty Association

At two open meetings devoted to discussion of the proposed union terms the Faculty Association voted to endorse the draft document, but at the same time urged the Board of Trustees to incorporate four guarantees in the final model.

1. Retention of an Honours Science program at Loyola

2. A more equitable representation for the Loyola Commerce Faculty in the new university's Faculty of Commerce and Administration, in order to better insure the particular character of the Loyola Commerce program.

3. A rewriting of the paragraph concerning the new University's Committee of Graduate Studies in order to make it clear that it is not merely an extension of the present Sir George committee.

4. The guarantee of acquired faculty rights at both institutions until the new university makes arrangements acceptable to the Faculty Associations at both Loyola and Sir George campuses.

Mr. Albert Ferrari,
Vice-President
Administration

I believe staff is aware that the Loyola campus will be fully operative within the new university structure. If anything, union would increase rather than decrease job opportunities. I have had meetings with Department Chairmen and, as is well recognized, there is always a demand for quality administrators. Essential services provided by departments would seem to be a continuing need.

An area of concern is that the document calls for "total integration", while the 11 point guideline states, "integration with appropriate de-centralization". I believe this is probably an error in the document.

Alumni Association

"The Association subscribes in general to the document titled 'A Model for the New University' but views with concern the distress for the future expressed by the Loyola Faculties of Science and Commerce. The Association therefore recommends that the Board of Trustees of Loyola College take these fundamental fears into account in reviewing the aforesaid document."

June Callwood: Feminist movement pro-people — not anti-male

Erica Covert, Lecturer,
English Department

Because the women's movement has grown so startlingly in volume and complexity in recent years, its spokespeople now come in a wide range of shades — from mild-mannered to forthrightly militant. Somewhere in mid-spectrum is June Callwood, prominent Canadian journalist, broadcaster and more recently, feminist, who told students of Loyola's Women in Modern Society course on September 26: "The feminist movement is not anti-male. It is pro-people."

The guest speaker stressed the concept of women's liberation as human liberation to her predominantly female audience, pointing out that men suffer as much as women in a sexist society. "A terrific weight is placed on males in adolescence — the overwhelming need to achieve. The qualities of humanness and tenderness are squeezed right out in the rigorous training for independence."

Although she concedes that in adulthood the "male" values of aggression and acquisition are upheld as superior to so-called female values, Callwood feels this bias may result from society's efforts to insure the male's sexual confidence. "Society may be trying to reinforce his crucial potency." Like other feminists including Kate Millet, she sees a connection between the need to wage war and misplaced male sexual drive.

DISTORTED IMAGE

While deploring the distorted image society has given the woman

of herself — a piece of property passed from father to husband in the wedding ceremony — Ms. Callwood discerns some advantage for the female in her traditional upbringing.

"Women are the caretakers of society," she said. "We have a superior concern for life and are more loving because we are touched and spoken to more than our brothers in infancy and childhood."

She believes that if women make their influence felt in politics, legislation for the protection of children and the preservation of human values will be the result. It would be absurd for women to accept the reigning priorities of male-dominated politics, she pointed out, when oppression and violence head the list.

But experience in various fields of social action, including federal politics and work with drug addicts, has made June Callwood cautious of expecting immediate success for women striving to put themselves in board rooms and parliament, or simply to lift themselves out of the female attitude of self-contempt.

EXPULSED MYTHS

"We must first of all rid ourselves of so many myths," she said. "The myth that helplessness in a woman is attractive, and that competence is ugly. The myth that day care is for unwanted children."

Callwood sees child-care as a particularly important consideration for the women's movement, not merely beginning with the early socialization of male and female children, but starting with liberalized abortion laws, which she advocates more as a means

of protecting children from mothers who don't want them than as a gain for female emancipation.

At a very basic level she feels that children are the most victimized members of today's nuclear families and that recognition of their human



June Callwood at Loyola

rights must accompany similar consideration for their mothers and female relatives.

Because she perceives the dilemma of modern women as symptomatic of a diseased society, Ms. Callwood does not anticipate rapid solutions for women's grievances. However, she urged her Vanier Auditorium audience of students and observers to enlist themselves in the struggle. "I can't help feeling," she observed, "that when women start to grow as people, we can have a wonderful world."

Actors choose Ionesco

The Actors' Company, Loyola's new theatrical group through which students can obtain academic credit for practical drama work, is opening its season with two one-act plays by the Romanian born French playwright Eugene Ionesco.

They have chosen *The Bald Soprano* and *The Chairs*. Both are earlier Ionesco works and representative of his period of short surrealist plays that in the early '50s pioneered a new style of drama.

The plays were selected to introduce the season, says Harry Hill, the company's artistic director, because they have small casts and present few technical problems for a first-time group venture.

Hill, an English Lecturer at Loyola, will be one of the two cast members of *The Chairs*. Playing the Old Man, he will be opposite Lyn Flitton a new Loyola student who comes from Vancouver and has previously studied drama in England. She already has several leading roles to her credit.

The play will be directed by Professor Philip Spensley, Drama Coordinator at Loyola. English lecturer Paula Spurdakos is directing *The Bald Soprano*, which has a cast of six. The two directors have quite different approaches to the tragicomic dialogue of Ionesco.

The two plays will be presented in the F. C. Smith Auditorium from Thursday, October 12 through Sunday, October 15, at 8:00 p.m. Unreserved seats are \$0.75 for students, \$1.50 for non-students. Seats in the middle section of the auditorium may be reserved by calling 482-0320, local 434. Prices for reserved seats are \$1.00 for students, \$2.00 for non-students.

PEACE, AND HOW THE CHURCHES SHOULD HELP ACHIEVE IT

When Christians speak of peace, Dr. Moltmann said, they often think of the peace in Heaven, the peace beyond this "valley of tears" and after this peaceless world, and forget that the Christmas story goes "... and peace on Earth" (Luc 2:14). We have to overcome the traditional abstract language of "God's peace" and talk of peace in a concrete way by working to overcome poverty, violence, alienation, and destruction of life. We need a social and political interpretation (not reduction) of the gospel of peace. Christians can base their hope in God's peace only when they are actively present where people are subjected to death, when they put tangible signs of peace where people have fallen into vicious circles of aggressive self-destruction. Dr. Moltmann mentions four interrelated vicious circles which threaten mankind today on a world-wide basis: poverty and exploitation; violence and repression; racial and cultural alienation and identity, and destruction of nature through industrial progress.

In these the gospel of peace must be practiced. Like rabbits paralysed by the stare of the snake, so today, people are paralysed by future shock and become apathetic. Others flee in the enjoyment of the present. Others seek peace in dream worlds. Still others complain in anger and repulsion of this decaying society. Christian service for peace means the encouraging testimony about the human God who opened up the future for everybody, and this testimony is believable only if the believers, in an active social, political, economic and cultural involvement, break these vicious circles which technology and a utopian world government are incapable of solving.

Dr. Jurgen Moltmann, one of Germany's most distinguished living theologians, and best known representative of the theological school that takes the future as the central theme of its reflection, started a two week North American tour with two lectures at Loyola on Monday, September 25.

An enthusiastic audience enjoyed his main lecture "The Churches' Mission of Peace in a Divided World", delivered in the F. C. Smith Auditorium in the evening. Here Dr. Josef Hofbeck, Chairman of Loyola's Theology Department, reports on the addresses.

According to Moltmann, the churches can accomplish their mission of peace only under the following conditions:

The churches have to get involved in an open-minded dialogue and in unconditional collaboration with groups of other faiths. Christians who reject dialogue with Jews, Buddhists and Marxists are those who are either anxious about their own faith or who want to extinguish the truth of Israel, Buddhism or Marxism.

The churches have to take an active part in the liberation of people who suffer in our society. Christ came to serve and not to be served. First he served the sinners, the poor and outcast, the downtrodden and those without hope. The corresponding service in the churches would make the churches a Church of Liberation for the poor, repressed, alienated, and of liberation from threats of death in our society. In the fact that Christ serves the repressed first, it serves the humanity of all people; because without the liberation of the poor, the black, women, the sick and those without hope, the others cannot become truly human.

The churches have to overcome their own divisions. Only an ecumenically unified Christianity can become the body of the truth of Christ. Only ecumenical peace in the church will be a witness to the world of the gospel

of peace. The ecumenical movement in its totality and in every individual place is a reflection and an anticipation of Christian hope for peace. The different churches should find their identity in the communion with others.

The churches have to free themselves from the pressure put on them by the state and the dominant class or race. As social bodies the churches are not independent of the interests of the nations, races or classes in which they exist. But the senseless adaptation to the demands of nations and the wishes of classes has often led to the glorification of war and to the blessing of the armaments and of the idols of society. The membership of churches in non-governmental international organizations (e.g. the Roman Catholic Church, Geneva Ecumenism) is an important help in liberating the churches from the demands of a nation or group.

Churches have to accept innovation groups and learn from their experience. The churches like any other big organization need innovation groups and avant-garde prophetic groups which are less cautious than the central church administration and more consistent than the masses. Ever since the church developed as a state church there have been such radical Christian groups which in the name of Christ did not bow to the demands of society. They have been labelled

sectarians, fanatics and heretics or have been taken into the church in the orders of monks or laymen. We need a double form of Christianity: the large churches and the innovation groups. The large churches, if they are to become the carriers of the work of peace, must, with the help of these groups, make themselves free from social demands.

Earlier in the day Dr. Moltmann, addressing a circle of theologians, proposed his theory of Christ's suffering seen as something taking place between Jesus and his Father, consequently as something which affects God within Himself, and not only in His human nature as the traditional theologians say. For them God was of course incapable of suffering and dying; only man could suffer and die. If God were really incapable of suffering, Dr. Moltmann said, He would also be incapable of loving. God loves from the fullness of his being and suffers because of his full and free love. Dr. Moltmann gave his reply to the dying "Death of God" theology, to the philosophical monotheism of the liberal theologians, to the millenaristic misinterpretations of his "Theology of Hope" and to the atheists' argument against a God who tolerates (justifies) suffering and injustice in the world. He said that his next book (English translation by Harper and Row) will develop the ideas of this talk.

Dr. Moltmann's lecture, "The Churches' Mission of Peace in a Divided World" will be published in one of the next issues of the "Theology Digest". His lecture, "The Crucified God" together with a bibliography of Dr. Moltmann will be published by the Department of Theological Studies, Loyola of Montreal.



Drug Information Unit Director Mrs. Vera Telford with some of the unit books.

Drug Information Unit needs aid.

The Drug Information Centre—Loyola provides its rent-free accommodation in a lower duplex at 7306 Sherbrooke St. W. — is in need of a grant if it is to continue operating.

The eight month old centre, believed to be the only one of its kind in the city, was until October 1st supported by a Local Initiatives Program grant. Now, with this terminated, the unit has no income.

Loyola students have used the unit mainly as a resource centre for term papers and essays on drugs, but it also serves the general Montreal public as a drug information and referral centre.

Basically it is a community library housing a broad spectrum of publications on drugs. In addition to the usual health brochures, it has books and periodicals that deal with all aspects of the non-medical use of drugs.

The unit was the idea of its director, Mrs. Vera Telford, a Montreal West woman who studies Library Science in Loyola's Evening Division, and has previously done volunteer hospital research work.

Mrs. Telford opened the unit in February after receiving the offer of free accommodation from Loyola President Father Patrick Malone ("as a community gesture") and the Local Initiatives grant.

A mother of two sons in their early 20s, she became interested in the drug problem during the latter '60s when both sons were in their teens. "Drugs were a fast growing factor and there was an urgent need for unbiased information on the subject. One of the greatest problems then and now is that so many people have no knowledge on which to base their attitudes," she says.

Her formula for the operation of the unit is not to moralize, criticize or promote any particular point of view. Rather she simply supplies people with information or tells them where they can get it from. The books, which she has bought from her grant salary, she loans out on an honour basis. Pamphlets she usually obtains free of charge and is able to give away.

The unit is open Monday to Friday from 9 a.m. to 1.00 p.m. The telephone number is 484-9055.

On the road of success



Dr. John Buell

Fall 1972 is proving to be quite an eventful season for Loyola Communication Arts Professor, Dr. John Buell. At the end of September his latest book was released here and in the U.S. and on the 31st of this month the last shots will be taken for the film based on his first novel, *The Pyx*.

The latter has already caused considerable interest here in Montreal, where it is being filmed on location. Starring Karen Black and Christopher Plummer, it is produced by Maxime Samuels, a highly respected Toronto producer, and directed by Harvey Hart, who is also from Toronto, and who has several Hollywood films and TV series to his credit. Tentative release date is next Easter.

Dr. Buell's new book, *The Shrewsdale Exit*, (Doubleday, 288 pages) is his third. It has, on the whole, been greeted favourably by critics. Robert Fulford wrote in the *Toronto Star*: "John Buell . . . brings to his action novels some of the qualities which heighten the literary value of writers like Greene and Simeon."

In the *New York Times Book Review* the novel was described as "a pleasure to read," and Leo Simpson, in the *Toronto Globe and Mail*, said that Buell, "has the seed of a major talent in him."

The book tells the story of Joe Grant a youngish engineer whose wife and young daughter are raped and murdered by three motorcycle hoods who forced the family's station wagon off the road as they set out on a camping holiday. They knocked Grant unconscious and left him for dead.

The police discover who the gang trio are, but do not have sufficient evidence to lay charges. Grant decides to take the law into his own hands, buys a gun, teaches himself how to use it, then goes after them. There is no big climax; Grant winds through a series of situations and the novel ends with a question mark.

Fall Convocation creates record

Loyola's Fall Convocation this year will be on Sunday, October 29. More than 200 students are expected to graduate, making it the largest fall convocation in the college's 76 year history.

Guest speaker will be Paul Gallagher, head of Dawson College, and a member of Loyola's Board of Trustees, and the Joint Negotiating Committee handling the proposed union of Loyola and Sir George.

As in the past, the fall convocation will be held in the F. C. Smith Auditorium. Students who will graduate will receive details and invitations for their guests within the next few days.

Getting it all Together

This year Loyola's Campus Ministry has expanded to include three co-chaplains — Fr. Charlie Pottie, S.J., who came to the college 12 months ago, and newcomers Fr. Robert Gaudet and Sister Clare O'Neill, the first woman chaplain in Loyola's history. In the following article Father Gaudet outlines the co-chaplains' aims and the facilities they offer the college community.

The Campus Ministry team is not out to "sell" anything. Rather we want to help the Loyola Community discover in the people and things around them, and in the events in which they are involved, a deeper religious awareness and consciousness. We believe that individuals must begin where they are, in the situation in which they find themselves, and among the people they have contact with, to discover their own selves and their understanding of life.

Not everybody is looking for God. Some are looking for themselves, some for the meaning of life, some for personal security, others for direction and moral strength. These are not necessarily exclusive nor unconnected. Every college student knows that just as there are many ways of defining man, so there are many ways for defining God. While there may be differences, everyone however is capable of more insight and self understanding into his relationship to the world around him.

Loyola's Co-chaplains: Fr. Charlie Pottie, Sister Clare O'Neill and Fr. Robert Gaudet



The natural counterpart to this growth of awareness and consciousness is a desire to express it in some way or other. This makes up the second phase of the Campus Ministry work. We believe that commitment is a natural response to encounter and awareness, and that commitment must be expressed or celebrated somehow. This can be done by con-

cern for others, sharing in social involvement, celebration, liturgy and countless other ways. The Campus Ministry team looks on this phase as a response that is freely chosen and worked out by individuals or groups. It is a way of celebrating one's deepest self, and of reaching out to others.

The Campus Ministry House (3500

Belmore, just behind the Loyola Bookstore) is the hub from which this is taking place on campus. The co-chaplains are there, and the House is a Place of Welcome. A downstairs lounge and parlours, dining room and kitchen (with free coffee), offices and a prayer room are open to all. Many are already using the House as a place to meet others, hang around and talk, work on projects, make banners, sing and play guitar, etc.

Also there is of course, the Sunday liturgy at 11:15 a.m. in the college chapel, perhaps the most popular of the present activities. Several hundred attend and participate in the lively music and singing, and each week the number is increasing.

Other priests, ministers and rabbis participate as associates in the Campus Ministry. As the year progresses and the response of the community is known, these associates will direct their efforts towards specific areas of concern and towards particular projects on and off campus.

As well the Campus Ministry plans two types of special activities during the year. One, aimed at bringing about a deeper religious awareness, includes weekends away, discussions, films, encounter groups and guest speakers.

The other is concerned with expressing and celebrating one's religious faith. It includes Sunday liturgy, daily mass, weddings, funerals, private retreats, Apostolic involvement in the city, volunteer services, spiritual counselling and direction, and prayer groups.

CALENDAR OF EVENTS

Loyola of Montreal

OCTOBER 10 TO NOVEMBER 10

Tuesday October 10
Campus Ministry — Eucharist
Time: 12.05 p.m.
Place: Hingston Hall Chapel

Wednesday, October 11
Campus Ministry — Eucharist
Time: 12.05 p.m.
Place: College Chapel

Thursday, October 12
Campus Ministry — Eucharist
Time: 12.05 p.m.
Place: Hingston Hall Chapel

October 12, 13, 14 & 15
The Actors' Company presents two plays by Ionesco, *The Chairs* and *The Bald Soprano*.
Time: 8 p.m.
Place: F. C. Smith Auditorium
Admission: Unreserved seats are \$0.75 for students, \$1.50 for non-students. Seats in the middle section of the Auditorium may be reserved; prices are \$1.00 for students, \$2.00 for non-students.

Friday, October 13
Campus Ministry — Eucharist
Time: 12.05 p.m.
Place: College Chapel

Saturday, October 14
Varsity Soccer Game
Alumni Association members
Time: 2 p.m.
Place: Loyola Football field
Admission: Free

Sunday, October 15
Campus Ministry — Sunday Eucharist with Homilist Sr. Clare O'Neill, CND and Rev. Paul Crunican, National Newman Chaplain from King's College, London, Ontario.
Time: 11.15 a.m.
Place: College Chapel

Satsang — spiritual discourses relating to Guru Maharaj Ji
Time: 2 p.m. to 5 p.m.
Place: Vanier Auditorium
Admission: Free

Monday, October 16
Transcendental Meditation
Time: 12 p.m.
Place: A 511
Admission: Free

Guest Lecturer
Bruce Trigger, Chairman of the Department of Anthropology at McGill University will speak on:
The Canadian Native Experience: The Impact and Implications of Contact Prior to 1867.
Time: 7 - 9:30 p.m.
Place: A 314
Admission: Free

LECTURE

The Loyola Lecture 1972-73
Professor Joseph Campbell on *Man and Myth*

Time: 8 p.m.
Place: F. C. Smith Auditorium
Admission: Free

Wednesday, October 18
Varsity Soccer Game
SGWU vs. Loyola
Time: 4 p.m.
Place: Loyola Football Field
Admission: Free

Loyola Film Series presents *High, Wide and Handsome* (1937) and *Love Me Tonight* (1932). First of a six week series of double features focusing on major musicals.
Time: 6 p.m. and 8 p.m.
Place: F. C. Smith Auditorium
Admission: \$0.50 for students, \$1.00 for adults.

Friday, October 20
Poetry Reading: Irving Layton
Time: 8 p.m.
Place: Vanier Auditorium
Admission: Free

Saturday, October 21
Varsity Hockey Game
Alumni Association members
Time: 8 p.m.
Place: Rink — Athletic Complex
Varsity Football Game (Frank "Shag" Shaughnessy Memorial Cup Game)
McGill vs. Loyola
Time: 2 p.m.
Place: Loyola Football field
Admission: \$2.00 for adults, \$1.50 for non-Loyola students, \$0.50 for children. Free for Loyola students.

Monday, October 23
Figure skating class commences.
Time: 11 a.m.
Place: Rink — Athletic Complex
Admission: Free
Transcendental Meditation
Time: noon to 1 p.m.
Place: A 511
Admission: Free

Guest Lecturer:
Donald Kubesh from the Department of History at Loyola will speak on:
The Canadian Native Experience: 1867-1900.
Time: 7 p.m. to 9:30 p.m.
Place: A 314
Admission: Free

Wednesday, October 25
Men's Intramural Football playoffs commence.
Time: 12 p.m.
Place: South Campus

Loyola Film Series presents: *Applause* (1929) and *Sweet Charity* (1969).
Time: 6 p.m. and 8 p.m.
Place: F. C. Smith Auditorium
Admission: \$0.50 for students, \$1.00 for adults

Friday, October 27
Varsity Hockey Game
Carleton University vs. Loyola
Time: 8 p.m.
Place: Rink — Athletic Complex
Admission: \$2.00 for adults, \$1.50 for non-Loyola students, \$1.00 for children. Loyola students free.

Sunday, October 29
Faculty and Staff Badminton and Basketball commences.
Time: 12 p.m.
Place: Gymnasium — Athletic Complex

Women's Residence Badminton, Basketball and Volleyball commences.
Time: 2 p.m.
Place: Gymnasium — Athletic Complex

Satsang — spiritual discourses relating to Guru Maharaj Ji.
Time: 2 p.m. to 5 p.m.
Place: Vanier Auditorium.

Men's residence Basketball commences.
Time: 4 p.m.
Place: Gymnasium — Athletic Complex

Men's residence Hockey commences.
Time: 11 p.m. to 2 a.m.
Place: Rink — Athletic Complex

Monday, October 30
Transcendental Meditation
Time: 12 p.m. to 1 p.m.
Place: A 511
Admission: Free

Guest Lecturer:
Ernest Benedict from the North American Indian Travelling College will speak on: **The Canadian Native Experience: 1900-1950.**
Time: 7 p.m. to 9.30 p.m.
Place: A 314
Admission: Free

Wednesday, November 1
Varsity Soccer Game
College Militaire Royal vs. Loyola
Time: 4 p.m.
Place: Loyola Football field
Admission: Free

Loyola Film Series presents: *Love Parade* (1929) and *Monte Carlo* (1930).
Time: 6 p.m. and 8 p.m.
Place: F.C. Smith Auditorium
Admission: \$0.50 for students, \$1.00 for adults.

Varsity Hockey Game
Ottawa vs. Loyola
Time: 8 p.m.
Place: Rink — Athletic Complex
Admission: \$2.00 for adults, \$1.50 for non-Loyola students, \$1.00 for children. Free for Loyola students.

Saturday, November 4
Varsity Basketball Game
Alumni Association members
Time: 8 p.m.
Place: Gymnasium — Athletic Complex.
Admission: Free

Monday, November 6
Transcendental Meditation
Time: 12 p.m. to 1 p.m.
Place: A 511
Admission: Free

Men's Intramural Broomball League commences.
Time: 12 p.m.
Place: Gymnasium — Athletic Complex.

Men's Intramural Hockey League commences.
Time: 12 p.m.
Place: Rink — Athletic Complex

Guest Lecturer:
Walter Currie from the Department of Indian Studies at Trent University will speak on:
The Canadian Native Experience: 1950 to the Present.
Time: 7 p.m. to 9.30 p.m.
Place: A 314
Admission: Free

Wednesday, November 8
Loyola Film Series presents: *A Hard Day's Night* (1964) and *Band Wagon* (1953)
Time: 6 p.m. and 8 p.m.
Place: F. C. Smith Auditorium
Admission: \$0.50 for students, \$1.00 for adults.

Thursday, November 9
Poetry Reading: Margaret Atwood
Time: 8 p.m.
Place: Vanier Auditorium
Admission: Free

New listings at the Loyola Bookstore

CANADIAN TITLES:

CANADA AND THE CANADIAN QUESTION by Goldwin Smith (University of Toronto) \$3.50.

— A series of impressions with sparkling insights into Canada's social history, political practice, cultural life and the ambiguities of her economic growth.

CONVERSATION WITH CANADIANS by Pierre Elliot Trudeau (Univ. of Toronto) \$1.95.

— A collection of Trudeau's thoughts on a wide range of topics presented in a direct and personal way; includes segments of some of his major speeches.

HART HOUSE COLLECTION OF CANADIAN PAINTINGS (Univ. of Toronto) \$2.50.

— A history of one of Canada's finest collections of Canadian art, gathered by generations of student committee members of Hart House, student centre at the University of Toronto.

OTHER TITLES:

FEMINISM: THE ESSENTIAL HISTORICAL WRITINGS (Vintage)

— Edited and with an introduction and commentary by Miriam Schneir, this book contains many works long out of print. There are more than forty selections, covering 150 years of writings on women's struggle for freedom.

100 SELECTED POEMS

by e. e. cummings (Grove) \$1.95
— A new collection of works by renowned U. S. poet e. e. cummings.

YOGA, YOUTH AND REINCARNATION by Jess Stearn (Bantam) \$1.25

— Account of a sceptical journalist who found that Yoga could not only cure his physical ailments but lead to a new inner security as well.

A STUDENT ASSOCIATION IS AS GOOD AS ITS ACTIVE MEMBERS

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YOU SHOULD BE

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- serving on College decision-making committees
- improving and changing Loyola's educational programs
- carrying out educational research
- implementing new innovations such as CEGEP Independent Study
- thinking up new directions for the LSA

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